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no means final, of the facts of life. He insists that the scientific spirit is a form of religion.

The study of the work of these men is appreciative and just. An omission in the book is a lack of treatment of the Unitarian movement, the effect of which was so deep not only in the first third of the last century, but which profoundly affected the thought of the period of which Professor Buckham writes. Perhaps this omission was necessary in brevity of treatment. It would be almost impossible to trace how much this or that man owed to the impetus Unitarianism gave. Yet some mention of that impetus would have been in place, even if no space were given to so important an element in it as Theodore Parker, with his insistence on the imperative dominance of conscience.

The last chapter of the book contains a valuable criticism of the New Theology in its relation to the future of theologic thought in America. Professor Buckham finds the central interest of the New Theology in the study of personality, and this, he holds, is the key to the theology of the future. He has given a sympathetic, judicious, and important interpretation to the school of thought of which he writes.

Every one who knows the labor of preparing an index will be grateful for the book's three ample indexes — one of names referred to, one of subjects, and one of volumes by the authors mentioned.

FREDERIC PALMER.

HARVARD UNIVERSITY.

SPIRITUALISM AND ITS HISTORY, PHENOMENA, AND DOCTRINE. J. ARTHUR HILL. George H. Doran Co. 1919. Pp. 316. \$2.00.

WHAT IS THIS SPIRITUALISM? HORACE LEAF. George H. Doran Co. 1919. Pp. 185. \$1.50.

The anxieties and bereavements of the war have produced in England wide, deep, and intense interest not only in psychic research, but also in the more positive and less academic Spiritualism, towards which the former seems to be swiftly and surely moving. Of the large output of books on the subject, the two mentioned above are fairly representative both in their resemblances and their differences. Mr. Hill's is more of the old-time psychic-research type, rather cautious and reserved, while Mr. Leaf's belongs squarely to the propaganda of Spiritualism. The former author is more ready than the latter to admit fraud, pronounces the evidence of materialization and Home's levitation inconclusive, acknowledges more fully the influence

of telepathy and the subliminal, and, in general, inspires greater confidence in his candor and mental poise. Yet the resemblances are striking. Both writers, for example, regard the "discerning of spirits," mentioned among the gifts of the early church, as a clairvoyant power to see invisible beings — Myers ought to set his living friends right on the meaning of New Testament Greek. Disregarding such minor matters, we find both agreeing as to the existence of a psychic force subsisting in a highly attenuated form of matter ("psychoplasm" is Mr. Leaf's name for it) which is projected from the body of the medium and perhaps also from the bodies of sitters, to which the physical phenomena are attributed. Mr. Leaf is alone, however, in finding in this theory an explanation of what is usually deemed convincing evidence of mediumistic fraud. If some part of the supposed spirit was surreptitiously marked with some colored material and after the séance the mark was found on the body of the medium, the latter was naturally discredited; but, says Mr. Leaf, "The solution to the mystery was found when it was discovered that the substance composing the materialized form was extracted from corresponding parts of the medium's body. On the form dematerializing, these elements returned to the psychic's body, carrying with them the incriminating marks" (p. 135). Both agree also that there are facts exhibited by psychics for which ordinary methods of acquiring knowledge or exercising force cannot account, and that while the subliminal consciousness and telepathy may in part explain them (although each hypothesis must be stretched almost to the breaking point) the theory of spirit communication and operation offers a simpler as well as more satisfactory solution of the problem. Now that is the precise point at which many halt. They acknowledge that there are facts, well-established but mysterious, for which explanation is demanded. Some of them can be explained plausibly without reference to spirits — dowsing, for instance, raps and table-tipping, unless these spell out an intelligible message. For others, such as automatic writing and oral communications, the hypothesis of dissociated personality or subliminal consciousness is plausible, especially in connection with telepathy, which, however, has not itself been adequately proved. There seems to be, nevertheless, a residue of facts for which the hypothesis of spirits does appear to offer a more satisfactory interpretation, and it depends very largely (as Mr. Hill points out in his pages on Belief) upon one's general mental attitude whether he will regard all the mysterious facts from the side of the residue, or the residue in the light of principles found applicable to part of the class. The convinced believer

in Spiritualism insists that only such as have had actual personal experience with these phenomena and are familiar with *nuances* which cannot be reported are competent to an opinion, and the claim must be an awkward one for theologians who maintain that their science rests upon immediate experience. But there are others who cannot bring themselves to psychologize upon a mother's grave, who know full well that if in a séance a mother's spirit should appear to be communicating, cool judgment would be completely overborne by loving emotion, and such persons must be convinced by published reports. Most of these persons probably feel that, in all the circumstances, a verdict of not proven is the only one they can honestly render; the evidence is not strong enough for full acceptance, but it is too strong for flat denial. Yet they may believe in immortality nevertheless, for there may well be survival without communication, although of course proved communication would demonstrate survival.

W. W. FENN.

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THE WORK OF PREACHING. ARTHUR S. HOYT. The Macmillan Co. 1917.
Pp. 382. \$1.50.

VITAL ELEMENTS OF PREACHING. ARTHUR S. HOYT. The Macmillan Co.
1914. Pp. 326. \$1.50.

PSYCHOLOGY AND PREACHING. CHARLES S. GARDNER. The Macmillan
Co. 1918. Pp. 389. \$2.00.

THE WAR AND PREACHING. JOHN KELMAN. Yale University Press. 1919.
Pp. 213.

Of the making of books on preaching there is no end, perhaps because there is no standard treatise on Homiletics which dominates the field. Furthermore, since the voice from the pulpit must speak to each generation in the manner to which it will listen gladly, it is essential that the preacher's emphasis and form should change and grow from decade to decade.

Among recent books on Homiletics those of Professor Hoyt are well known and useful. His treatise, *The Work of Preaching*, first appeared in 1905, but in its present form a good deal of new material has been added. The volume is well arranged and suggestive, and has been written out of a large experience and wide study of the subject. His advice to the young preacher is eminently practical, and he supplements his own words by convenient references to a few of the older books upon the subject.